



CONCEPT OF DISHA (DIRECTIONS) AND ITS PHILOSOPHY IN DARSHAN SHASTRA

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ABSTRACT

Disha is eternal or Nitya Dravya established like Vayu. Disha is everywhere and Disha doesn't depend on anything. Disha is one but for the different purposes it is assumed to have many types. The classification of Disha is done on the base of the movements of sun in past, present and future. Like when sun shines at morning that direction termed as Prachi or east and when it sets at evening that direction termed as Pratichi or west. Likewise other directions and sub directions are defined. Disha is not just only be decided by the movement of the sun but it is also decided with relation to any fixed object or Murta Dravya. The contents of Darshanas are not only limited to the philosophical aspects, but they have so many scientific principles. In Darshana Disha is accepted as Ninth Karana Dravya. The relative orientation about the position of Dravyas is impossible without the establishment of Disha.

KEYWORDS: Disha, Darshan Shastra, Karana Dravya.

INTRODUCTION:

Disha is considered as Karana that means it must be having some roll on the formation of Karya Dravyas. Disha is not having the solid quality (Murtatva) like other Dravyas. In that way the Kala and Aakash are also not having Murtatva. So that they cannot be Samavayi Karana of any Karya Dravyas but they are Niskriya and termed as Anutpadya Samavaya. So the Disha is accepted as Nimitta Karana of any Karya Dravya like Kala and Aakash. Disha and Kala are very similar in properties. The Disha is the cause of the knowledge of nearness (Snnikrushta) and farness (Viprakrushta).

Darshana is the term given to the Indian philosophy.¹ Meaning of Darshana Shastras is the knowledge which is developed to create a vision to study the Vedas.² Ancient Indian culture is very rich in all the aspects. Veda is the ultimate source of any knowledge. After the Veda, Upanishada and Brahmana have developed to apply and understand the knowledge of Veda. Darshanas have developed after the Upanishada kala to look after the philosophical aspect of the Veda and Upanishadas. Darshanas are mainly divided into two Astika and Nastika. Astika Darshanas include Samkhya, Nyaya, Vaisheshika, Purva Mimamsa, Uttar Mimamsa and Yoga. Nastika Darshanas include Boddha, Jain and Charvaka. So many principles and theories were taken from the Darshana by Ayurveda and vice versa. So many concepts were understood with help of Darshanikas. The inter-relation of Darshana and Ayurveda is so firm that without the basic principles from the Darshana, Ayurveda could not be able to explain some of the facts. All the Astika as well as Nastika Darshanas are having their influence on Ayurveda. But the Asitika Darshana is having much influence. In this article an effort has been made to search out the concept of Disha in the different Darshanas where it could be found.³

CONCEPT OF DISHA IN DARSHANASHASTRA:

1. **Concept of Disha in Vaisheshika Darshana⁴:** The term Vaisheshika is having different meanings according to different scholars of philosophy. The author of this Darshana is Maharshi Kanada also famous as "Uluka". Vaisheshika has accepted nine Karana Dravyas like Pruthvi, Jala, Teja, Vayu, Aakash, Atma, Kala, Disha and Mana. Ayurveda has many a time accepted concepts from the Vaisheshika as the Darshana mainly dealing with study of Dravya, Guna and Karma. The concept of Shad Padartha as Karanas is contribution of Vaisheshika and here the concept of Karana Dravyas is also applied from it. So it is needed to go through the description of the Disha from the Vaisheshika. As Disha is among the Karana Dravyas in the Vaisheshika, it is already proved as Dravya. Prashashtapada is very famous and elaborative commentary on Vaisheshika Sutra done by Prashashtadeva. According to Prashashtapada Disha have five properties (Guna) which are Sankhya, Parimana, Pruthakatva, Samyoga and Vibhaga. The establishment of these Gunas in Disha is as same as Kala and Aakash.

- Sankhya:** The Sankhya is the Guna can be defined for the Usage (Vyavahara Hetu) like one or two. The Sankhya of any Dravya has been described on account of its purposes. There are two types of Sankhya, one and many. Disha is one but for usage it is divided into ten.
- Parimana:** The parimana is said to be for measurement. It is four in number Anu (small), Mahat (Large), Hriswa (short), Dirgha (long). The Disha is having Mahat Parimana because it is Vibhu Dravya. That Mahat is also of two kinds Nitya and Anitya. The Disha is Nitya. So the

Disha is having Nitya Mahat Parimana.

- Pruthakatva:** It is the differentiation between the two Dravya. It is further divided into one and many. The Disha is having one. Disha is differentiated by the other Dravyas by its own uniqueness of Deshika Paratva-Aparatva.
 - Samyoga:** It is joining of two or more Dravyas. The Samyoga is of three type Anyantara Karmaj, Ubhaya Karmaj and Samyogaj. It is said to be the cause of the Gunas and Karmas within the Dravya. Disha is Vibhu and Nitya. So there is no Samyoga of Disha to any other Dravyas. The cause behind this is that Disha is not having the Yut Siddhi with the other Dravyas.
 - Vibhaga:** Vibhaga is the separation of Dravya. Vibhaga is also having three types like Samyoga. The Disha is Vibhu Dravya so the Vibhaga is also not possible. But it provides the space or platform for Vibhaga. That way the other Dravya can do Samyoga-vibhaga with Disha and express their Karma and Gunas.
2. **Concept of Disha in Tarka Samgraha⁵:** Tarka Samgraha is a famous text written by Annambhatt. It is called the bridge between Nyaya and Vasheshika Darshanas. In Tarka Samgraha very much similarity is found in the description of Disha with Vaisheshika Darshana. According to Tarka Samgraha Disha is among the nine Karana Dravyas as described in Vaisheshika. Disha is one and eternal but for different usages it is divided into many different types. Here also Disha is assumed to have its roll in Karya as Nimitta Karana. Paratva-Aparatva is said to be the function of Disha. Remoteness (Paratva) and proximity (Aparatva) are the special causes of common usage of words expressing remoteness and proximity. They reside in the five substances or Karana Dravyas like Pruthvi, Aap, Teja, Vayu and Mana. In Tarka Samgraha Paratva- Basic concept of Disha and its applied aspect in Ayurveda. Aparatva has divided in two types which are Dikk Kruta and Kala Kruta. Here Disha is applied in the form of Dik Kruta Paratva-Aparatva. With the help of Tarka Samgraha, one can reach up to the depth logic behind the coaction of Sushruta Acharya. Sushruta has termed Disha as the Adhithata of the Srotra indriya.
3. **Concept of Disha in Nyaya Sutra⁶:** Nyaya Darshana is developed as Epistemology. It provides the base for the assessment of any Shastra or any knowledge. The meaning of Nyaya is examination and assessment of Artha with the application of Pramana. The pioneer of this philosophy is Maharshi Gautama who created Nyaya Sutra which is the basic text of Nyayikas. Naiyayikas have not described about the nine Karana Dravyas as in the Vaisheshika. In this sequence the presence of the Nitya Dravyas like Disha, Kala and Aakash is unavoidable. So in some indirect way the Disha is playing roll in the Pratyaksha Pramana.
4. **Concept of Disha in Vedanta Darshana⁷:** Word Vedanta literary means the end part of Veda/knowledge. Upanishadas are the texts which are mostly considered as the last and end part of Veda with Brahmanas and Aranyakas. Here the Vedanta Darshana is the name given to a philosophical doctrine which is establishing the mysteries of Vedas described in Upanishadas. The main text of Vedanta Darshana is Brahmasutra. The concept of Disha is not directly

found in the Vedant Darshana. But as other Darshanas believed in the concept of Karana Dravyas and Karya Dravyas here the only Karana is Brahama. Even there is nothing like nine Karana Dravyas as described by Vaisheshika school of thoughts. Brahmasutra while characterizing the Brahama, Badarayana Vyas has accepted that the Brahama is cause of Akashadi (space and rest of all the objects). Here Disha is also the creation of Brahama and Karana of everything is accepted as Brahama.

5. **Concept of Disha in Yoga Darshana⁸:** Yoga Darshana is the most famous stream of Indian philosophy and it is very well accepted by all the learned scholars of India and beyond the India too. Ayurveda has so many references regarding the Yoga. In the Yoga sutra no direct reference is found regarding Disha. Patanjali has applied the concept of Disha in the form of Desha. Yoga is the applied form of science which is diverting oneself from the bodily existence to inner self. For that Ashtanga Yoga has been suggested to practice. Here in Yama, the word Desha is coined to note the external space. In the context of Dharana the word Desha is coined to indicate the Sharira Desha i.e. internal Desha of Ayurveda. Yoga has also applied the concept in terms of indicating Disha in the internal Desha or body. One can find the references describing Anuloma-Vilomata of Prana, Urdhvaretas Gamana etc. in relation to Disha in the body. The human anatomy as per Yoga is different than from the Ayurveda. Yoga is emphasizing on the Nadis and Pranas that concept acquired Disha for indicating of the location within the body.
6. **Concept of Disha in Samkhya Darshana⁹:** Samkhya Darshana is believed to be the oldest Darshana of the Indian philosophy. Maharshi Kapil was the founder of Samkhya Darshana. Ayurveda has collected lots of pearls from the Samkhya doctrine like Satkarya Vada, Tatva Ganana with the concept of Purusha and Prakriti, Srushti Utpati Karma (creation of universe), concept of Trigunas (Satva, Raja, Tama), Indriya Bhautiktva etc. According to Bhikshu Disha doesn't having such kind of independent existence because it is relative as for one which is east may be the west for other in relative orientation. So according to Samkhya Disha is an imaginary object, doesn't have independent existence and incorporated with Aakash.
7. **Concept of Disha in Mimamsa Darshana:** Mimamsa is one among the Aastika Darshanashastra of ancient Indian culture. The meaning of word Mimamsa is "detail and as it is description of the form of anything. The theme of Mimamsa is to describe and define Dharma in detail. Mimamsa Darshana is also counted Disha as nine Karana Dravyas. There is no other description found regarding the concept of Disha in Mimamsa Darshana.

DISCUSSION:

In various streams of sciences the concept of Disha is applied in different way to serve their purposes to achieve their desired goals. After the long observation of universe the Darshana has evolved the concept of Disha as Karana Dravya. Purpose Darshana has developed the concept of Karana Dravyas as the base to understand the properties of any Karya Dravyas. Each and every Karya Dravya is merely created by the manipulation of nine Karana Dravyas those are Aakash, Vayu, Agni, Jala, Pruthvi, Atma, Mana, Kala and Disha.¹⁰

The need to develop the concept of Disha is simply manifested by taking into consideration of functions of Karana Dravyas. Disha is only serving as a factor or unit to let ones knowledge about nearness, farness, here, there, right, left, opposite, front, above, below short and long. Thus Disha is Karana of Deshika Paratva and Aparatva with relation to some fix object. Disha is Nitya and Vibhu so there is no chance of its absence in any time or any place. So all the way, the concept has applied to define relative orientation.

CONCLUSION:

Ayurveda is applying all its knowledge for treating the human body, a very delicate and sophisticated system among all the creatures. So the need is that the knowledge must be very fine and perfectly proved and tested. Ayurveda has two goals (Prayojana). For that Disha is applied in Bahya Desha to locate the object. In Abhyantara Desha Disha is applied to define the movements of Dosha, Dhātu and Malas. It is also very applicable in terms of indicating Anatomical positions of various organs within the body.

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